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rain) and no theoretical interest in them, as far as I could ascertain. A few people are afraid of thunder, because they think the cloud may fall down on them, but many others are unafraid. The rainbow is noted, but there is no explanation for it.

The theory of birth has been given in another context, and it is only necessary to briefly recapitulate here. It is known that pregnancy follows intercourse, and it is thought that the embryo is formed from the blood, and the cessation of the menses is recognized as the beginning of pregnancy. Death, unless it has some obvious cause, such as falling from a tree or drowning, or unless it happens in old age, is thought to be due to black magic, or more literally "poisonous" magic.

For digestion there is a native word, *jäsikoramin*, which might be literally translated "food finishes going down." It is thought that the food remains in the stomach for a day and then comes out as faeces. Although it is known that food is necessary for strength, there is no notion of the interaction of food and blood. Terms "hot" and "cold" are used to describe the conditions of the stomach, and bananas and pawpaws are thought to make the stomach cold, while taro makes it hot.

MEDICAL KNOWLEDGE

Illness may be due to magic or more natural causes, and medical practice consists mostly of the use of certain leaves and roots and magic. Magical medical practice is considered under the heading of Magic. Here only the medical art which has no magic is described. The knowledge of medical practice is fairly widespread. Many people know remedies for one or two ills, but there are a few men and women who are specially skilled in native medicine and know more than the others. A native "doctor" is paid for his services, provided his patient gets better.

surreptitously. Divorce is moderately common and individuals may have a succession of mates.

During the period of pregnancy a women may have no sexual intercourse with her husband or anyone else. The man may, however, have sexual intercourse with a woman other than his wife. After the birth of the infant neither the mother nor her husband may have intercourse with each other, or with anyone else, during the period of lactation. For the women there is thus an abstention from sexual intercourse for a minimum of three years and for perhaps as much as four. This taboo, if kept, would cause a long interval of time between births. It is difficult to find out exactly how strictly it is kept. Like all taboos in primitive societies it is sometimes broken. But one cannot collect statistics on the subject because one only hears of the cases when the culprits are found out. After living in the society for almost a year, the writer is of the opinion that it is kept moderately strictly. There is a grave social stigma for those who break it and are found out, and their infant is supposed to become ill. One such case happened during the author's visit and was the cause of much gossip. It was known that the parents of a certain sickly infant had broken the taboo and the natives all pointed to their unhealthy infant as the result. It is more difficult to break this taboo and not be found out than it is for a member of our society to transgress our custom of monogamy and not be caught. In the primitive society under discussion there are several conditions which make secrecy difficult. First, the village is small, numbering only a couple of hundred, and everyone knows everyone else well. Secondly, practically all of the social life is carried on outdoors, and extra-marital intercourse generally takes place in the bush, which limits somewhat the privacy. Thirdly, these people, like all others, love to gossip and indulge in it to a great extent. It is therefore not easy to conceal a violation of this taboo. The social disgrace of being detected, and the belief that it will harm the child, are strong deterrents in a society motivated largely by social prestige.

There is no infanticide and, as far as I know, no physical means of abortion. There is, however, a leaf, or rather several leaves, chewed by the women and believed to cause sterility. There is another leaf which if chewed within two months after conception will make the embryo disappear, according to native belief. Specimens of both kinds